

#### **4.1.1 Soul as The Intermediary Between Unity and Division**

Our investigation of Soul shows that it is not a Body (as taught the Stoics). Among the disembodied incorporeal Beings, it is not a harmony (as thought the Pythagoreans), nor is it entelechy (i.e. the Actualization of Potential, as taught Aristotle). Entelechy is not really the correct term, as it does not strike to the Essence of what Soul truly is. We hold that Soul is Intellectual in Nature and is a member of Divinity, but a more in-depth explanation of what this means is warranted. We have distinguished between the Intellectual and the Sensible, and we have placed Soul within the Intellectual. Taking it for granted (for now) that Soul is of the Intellectual order, we must discern what distinguishes Soul from the rest of the Intellectual.

To begin, we will discuss the things which are prone to division and separation. When such a thing is divided into parts, none of the parts are identical with one another, and none of them are identical with the whole to which they belong. Thus, each part has sensible attributes, such as Magnitude, Mass, and a particular locus. These attributes serve to distinguish each part from the others parts.

Conversely, there are things which are of the exact opposite Nature. They are indivisible and without parts. Such things have no need for attributes by which to distinguish their locations. They have no need for physical extension, and it is impossible to describe them in such terms. Such things have no parts, and thus they cannot physically envelope one another. In fact, this Indivisible Essence is present to everything. It is simultaneous with all things, not because it is made from all things, but because all things rest upon it as an indispensable foundation. It is perfectly uniform and self-similar. It is like the center point in a circle, which serves as the unmoving origin point for all of the radii. Since the circle is contingent upon the radii, and since the radii are contingent upon the center point, all of the circle is dependent upon its center. Thus, all of the circle is dependent on an indivisible center from which the radii extend in all directions. All of the circle remains in constant presence to its center.

So far we have discussed that Being which is which is Indivisible (i.e. Divinity) and primary, as well as that which is Divisible (i.e. sense objects). Still, there is a third variety we need to discuss. Prior to the Bodies of the sensible world, there is a Nature which none the less is connected to the sensible world and imminent throughout it. Though it is itself Undivided, it is distinguishable in terms of the Bodies it joins with in the sensible world. Thus, in a way, it is both Undivided and Divided among Bodies.

When Bodies are Divided, the Form within them becomes divided as well. Yet the Quality of the Form remains identical in each part (Think of a magnet broken into pieces. Each part of the broken magnet retains its magnetic attributes and polarity in spite of the physical division). Thus, one Essence (i.e. Form) becomes many even though it remains Unified in of itself. In this way, all Qualities (such as color), can be Indivisible in terms of Essence, yet manifest into Divided bodies. No number of red houses change what Redness is. Yet if a red house were divided, the parts of the house would retain their red Quality. Now, in spite of their shared Forms, each Body is affected independently of all others. Thus, Form as manifest in a Body is detached from the rest of Bodies in the same Form.

So, in addition to the purely Indivisible, there is another Essence which follows from it. Since this Essence shares in its source, it retains its Indivisible Nature. Yet this secondary Essence also proceeds from Indivisibility, and descends from it into Division. Thus, it serves as the intermediary between the Indivisible Divine Intellect, and the Divisible Sensible World of Bodies.

This third Nature is different from the Forms which become manifest as Qualities in Bodies. While each Quality within a Body is a variant manifestation of an Ideal Form, the Qualities as manifest within a particular Body influence one another. All Masses are variant manifestations of the Ideal Form of Mass, though each Body has its own unique Mass. Each Body is Differentiated, and thus modification of each Body is limited to the Body modified. The Forms themselves remain unaffected. Thus, the Forms as manifest in Body are diminished Images of the genuine Real Beings (i.e. Ideal Forms) of Intellect. This third, intermediary Essence shares its fundamental Nature with Intellect. It only becomes divided in terms of the Bodies which it becomes immanent to. Yet even when we consider the Body of the Universe and consider this Essence as immanent to all of it, said Essence remains unified in spite of the fact that Body of the Universe is Divided.

Bodies are only Unified in terms of their continuous displacement of physical extension. Ideal Forms are Unified in terms of their Essence. Yet this third Essence remains both Unified and Divided. It is not Divided in the way that Bodies are. It remains Unified because it is self-similar in all of its variant manifestations. Yet its presence in different bodies has a different affect, and thus it is Divided among them. It is this intermediary Essence which we identify as Soul.

Anyone who comprehends what Soul is, as well as its power, will be forced to admit that it is Divine, wonderful, and ultimately extends beyond the sensible world. It has no Magnitude of its own, but it is present to all things with Magnitude. Its presence is self-similar in all places. It is Unified in of itself, but it is Divided as present to different Bodies. This is because Bodies are unable to receive all of Soul at Once due to their characteristic Division. Thus, Division belongs ultimately to the Bodies, not to Soul.

#### **4.1.2 Soul as One and Many**

This is the Nature of Soul. It is both Unified and Divided. This is because Soul could be neither purely Indivisible or Divisible. We explained these arguments previously, but the Nature of Soul can be demonstrated in other ways as well. If the Soul were Divisible like a Body, it would be comprised of distinct parts which differ in their function. Thus, one part of the Body sees, while another hears, and another feels the sense of touch. Affecting one part of the Body only gives rise to sensations in that particular part of the Body. In the context of Soul, this would mean that multiple distinct Souls animate a single Body. They would thus be alienated from one another in the same way that parts of the Body only give rise to their particular subset of senses (as thought Cicero). If we extrapolate this line of reasoning to the Universe itself, there would need to be an infinite number of distinct particular Souls to preside over the various parts of the Body of the Universe itself.

Yet we hold that a continuity of parts in of itself does not equate to a Unity. We reject the Stoic doctrine that the organs of the Body are only able to relate their experiences to the presiding principle of the entire Body via some sort of transitive process. First of all, we would need a convincing argument that there is a presiding part of Soul in the Stoic arrangement. How can Soul on the one hand be divided into parts which are more or less independent of one another, yet possess a part which presides over the rest? By what criteria can we distinguish between these supposed parts? What are the criteria for the part we are to identify as presiding or in control? How are we supposed to identify independent parts within a Body, when the whole of a Body is continuous?

Second, which part of Soul ultimately experiences sense perceptions under the Stoic view? Do the parts of the Body which correlate with a particular variety of sense perception also experience it, or is it merely experienced by the presiding principle? If only the presiding part of Soul experiences sense perceptions, how could it identify the part of the Body from which these sense perceptions originate?

After all, if a part of the Soul cannot experience a sense perception, how could it transmit this experience to the presiding part of Soul? If we grant that such perceptions do somehow reach the presiding part of Soul, they could only do so in one of two ways. Either the sense perception is transmitted to the presiding part of Soul by a singular part of Soul, or it will be transmitted by multiple parts of Soul at the same time. Yet in the first case, how could a sense perception get transmitted from a singular part of Soul to the presiding part if the other parts of Soul do not experience it and thus cannot act as transitive intermediaries? If multiple parts of Soul transmit the same sense perception, then how could the presiding part determine the original part of Soul which received the sense perception? Each part of Soul, except for the part which originally received the sense, would only be able to say, "I received this sense perception from another part." After all, they would be ignorant to the perceptions origin part. Perhaps each part of Soul involved would deceive itself into thinking that it was the origin of the sense perception. Besides, if there are multiple parts of Soul which can experience sense perceptions, how again are we supposed to identify the supposed presiding part? We could no longer identify it as the part which receives sense perceptions. Finally, how can such a view explain sense perceptions which originate in multiple places? For example, the experience of sight and sound originate from two eyes and two ears.

We have shown that Soul cannot be comprised of discrete parts (like a Body). Yet Soul also cannot be a Pure Unity. If Soul were purely a Unity, it would be incompatible with any Division whatsoever. Thus, unable to Divide itself into different parts when Animating a Body, Soul would be forced to reside in its center leaving the rest of the Body lifeless. Soul can only be understood as both Unified and Divided. It is absurd to say that Soul is identical in all parts of a Body while holding that it behaves differently in these parts as well. If we cannot accept a Nature which is both Unified and Divided, we will not be able to explain the power which holds All things together. There must be something which encapsulates all sensible things and administers them in accordance with order. It must be Multiple, because the Sensible World contains Multiplicity. Yet it must be Unified, since a singular power of Soul animates the entirety of the Body of the Universe.

For the objects which do not possess the capability of managing their own motion, their presiding administration (i.e. Animation) consists only in participation in the Unity of ordered sensible existence. The Unity of the sensible world imitates the Unity of Soul. This is the profound message of Plato in Timaeus when he writes that the Demiurge generates a new, third variety of Being from a mixture between the Being which is Indivisible and the Being which is Divisible. This third Nature is Soul. It is that of the one and many. Form as manifest in Body is many and one. Bodies are only many. Divinity is only One.